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ABSTRACT

Culture, Leadership, Empathy, and Power (CLEP) are important phenomena or variables in the global political system. The significance of these variables cannot be understated or underestimated because nation-states vis-a-vis the developed countries need to understand fully cultures and the roles they play in global politics; the developing countries need to learn to value leadership and the role it plays in their lives and in the global system. Actors in global politics have played the "power game" and have continued to play this game for a long period. The World Wars and the consequent period of the Cold War made it necessary for mankind to address the issue of power and the capabilities of power in helping to achieve global peace and security, especially in the new millennium. Data on hierarchy of choice and significance were collected from 77 students in two different classes who chose and ranked the CLEP variables according to their significance or importance in achieving global peace and security. Data collected have been used to calculate percentages or differences of the choices made by the two different groups on the significance of CLEP in global politics. Contains 2 figures, a table of data, and 16 notes. (Author/BT)

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CLEP:

Hierarchy of Choice and Significance in Global Peace and Security

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ABSTRACT

Culture, Leadership, Empathy and **Power** are important phenomena or variables in the global political system. The significance of these variables cannot be understated or underestimated because while nation-states vis-a-vis the developed countries need to fully understand cultures and the roles they play in global politics, the developing countries need to learn to value leadership and the role it plays in their lives and in the global system.

Actors in global politics have played the "Power game" and have continued to play this game for a long period. The World Wars and the consequent period of Cold War made it necessary for mankind to address the issue of power and the capabilities of power in helping to achieve global peace and security especially, in the new millennium.

STATEMENT OF THE PROBLEM

Culture, Leadership, Empathy and **Power** are serious variables that need careful examination, recognition and placement in the international relations. Arresting or solving the problems associated with "CLEP" is important in the developing nations where leadership and empathy are succinctly in default, and in the developed societies where egotism and misunderstanding of other cultures, have led to miscalculations, misjudgements, abrupt and unnecessary use of military power.

Under this assumption and reasoning, it is congenial and proper that the United States and NATO on one hand, the Third World, "the Rest of the World" and their actors on the other hand,

in their foreign policy examine the roles CLEP may play in reducing conflicts, solving other problems, and helping to achieve global peace and security in the twenty-first Century.

THE SIGNIFICANCE OF THIS PAPER

There is no doubt that "CLEP" as variables in International Relations are intricate to nation-states and their foreign policy makers and of course other actors in International Politics. There is no question that young students of today are the leaders of tomorrow. The contributions these students have made in understanding the roles "CLEP" play, stacking their choices and placing significance to these choices, actuate their knowledge of these variables and the roles these variables may play in International Politics.

It is clear for the students in groups A and B who made these choices, that their comprehension of the materials, and their abilities to hierarchically determine their choices are very significant. They are significant because for these future leaders, the choices they make today will guide them to understand the need and the significance of **Culture, Leadership, Empathy** and **Power** in International Relations and Politics.

DATA COLLECTION AND ORGANIZATION OF THIS PAPER

The data on hierarchy of choice and significance was collected from groups A and B who chose and hierarchically ranked the "CLEP" variables according to their significance or importance in achieving global peace and security. Data collected has been used to calculate percentages or differences of the choices made by groups A and B on the significance of "CLEP"

in global politics.

This paper is organized into: Abstract, Statement of the Problem, The Significance of this Paper, Data Collection, A Brief Introduction and Brief Review of Articles.

A BRIEF INTRODUCTION

The importance of peace making in the Global Political System should not be understated. Peacemaking should remain a vital tool for resolving conflicts and arranging permanent security between nations. It is therefore imperative that researchers continue to find suitable models for enhancing and achieving permanent peace and security between nations that are entangled in conflicts.

Theodore Hesburgh pointed out that peacemaking in our time should be everyone's problem. It should also be a concern for the people in academia, those who are educating young men and women who may one day play some important roles in a troubled global community.[1]

It is with this assumption that "CLEP" an acronym for **Culture, Leadership, Empathy** and **Power** - is envisioned as a model to address the concerns of those in the academic world who are searching for answers to the problems of conflicts and the management of these conflicts for the purpose of peace and security in the global community. Many nations exist and with the numerous nations come different cultures and perhaps, that may be one of the reasons why the global system is entangled. In looking at this global system, it is certain that no one mechanisms can untangle this complex system.

The search for strategies to enhance global peace and security is necessary and a careful

examination of issues relating to **Culture, Leadership, Empathy** and **Power**. "CLEP" is an attempt to search for strategies. CLEP will definitely serve as model to view, interdict, resolve and achieve peace and security in the global system.

Fig. 1

CLEP: ACHIEVING GLOBAL PEACE AND SECURITY IN THE TWENTY-FIRST CENTURY

FORMULA FOR CLEP

C = E + E + L = EDUCATING, ENLIGHTENING AND LEARNING

L = A + L + L = LEARNING, LEADING AND UNDERSTANDING

E = U + T + B = UNDERSTANDING, TOLERATING AND BELIEVING

P = L + U + T = LEARNING, UNDERSTANDING AND TOLERATING

C + L + E + P = GPS (GLOBAL PEACE AND SECURITY)

BRIEF REVIEW OF ARTICLES

Culture: The Luminary of Peace

Culture within the CLEP model is defined or explained as educating, enlightening, learning and accepting neighbors' or enemies' ideas and values. The emphasis is living together and accepting others as you would have them accept you. According to Larry Diamond, while political culture is useful in explaining ideas, it is also a vital concept that can "identify distinctive and relatively stable distributions of political values, beliefs and understanding among populations . . . "[2] Gabriel Almond emphasized that understanding culture is important in the global political and economic system because nations are divided not only by regions or "differences in income, wealth and opportunity but also by language, culture and religion."[3] Gregory Mahler noted that cultural dimensions in the global system should not be ignored especially, if culture includes behavior toward the nation, the government and those who control or wield enormous power.[4] We should not forget that the danger of cultural ignorance is that even nations with diverse ethnic groups sometimes help to escalate global conflicts because the differences between these groups are so far apart and may need a model to help them appreciate each other's cultural and come together for peaceful coexistence. According to Samuel Huntington the principal or primary source of conflict in this new world is not necessarily ideological or economic. "The great divisions between humankind and the dominating source of conflict will be cultural."[5]

Leadership: The Problem in the Developing States

The second component of CLEP is **Leadership**. Leadership in this model is defined or

explained as the ability to learn, lead, understand and tolerate neighbors, enemies, or others and their value systems. One of the problems facing many developing countries in the global community is that these countries have not mastered the techniques of rearing, grooming and producing leaders. Where good leaders exist, these countries are unable to support them. While many governments in developing countries are quasi by nature, many are also headed by self-imposed leaders or those put in power by others through illegal means.

True leadership comes with sacrifices for learning, leading and understanding the need for peace and security. Larry Diamond put this succinctly when he explained that crucial to the process where the elites reached out to the masses during India's nationalist movement was . . . "Political Leadership, Ideology and Choice" exhibited by Mahatma Gandhi.[6] We need to bequeath to our leaders the mechanism to learn to appreciate other value systems, because this will help them in the long run to understand the need for a global security.

Bernard Susser maintained that in essence, a charismatic leader may mean a "Leader with a crowd pleasing manner."[7] However, while leadership may wear different problems, for the purpose of the search for a model to enhance international peace and security, leadership should be seen as a willingness for nations and their leaders to learn, understand and as C. J. Bartlett put it, "to incur sacrifices for multilateral over unilateral interests."[8] To enhance international peace and security, multilateral over unilateral should be replaced with "human interest over self aggrandizement." This is because in global conflicts, the need to save human lives is greater than the need to protect self interest and to salvage material resources.

In the New World Order and under the Spirit of Peaceful Cooperation, it takes good

leadership or charismatic leaders to learn, understand and accommodate cultures and their implications on global peace, security and coexistence.

Empathy: A Needful Variable

In addition to culture and leadership, **empathy** is required. At the heart of empathy is the capacity to understand and accept others and their value systems. To enhance global peace and security, empathy is needed to help neighbors understand neighbors and enemies understand enemies and their values. Empathy, therefore, is understanding, tolerating and believing in others and their values and peace and security should be the ultimate interest of nations and their leaders. According to Jonathan Clarke a good leader understands the world and "a vision for desirable change and leaders should base that vision in state interest."[9] There should be massive transformation of ideas and methods that would enable governments and their leaders to understand other cultures. This understanding will give way to a tranquil global community where nations will live with other nations in permanent peace and security. Therefore in associating empathy with leadership it must be made clear that leaders must have knowledge of the cultures of their neighbors and enemies and the implications of these cultures to the problems of global peace and security. Nation-States and their leaders must be willing to tolerate the existence or presence of other cultures as embodiments or prosopopeia of global peace and security.

Power: The Crux of the Model

Next to culture, leadership and empathy, is **power**. No matter how small or large, or how rich or poor a nation may be, power remains an important variable in the global system. Power has been defined and redefined by all. However, to enhance global peace and security, nations and their governments should not subscribe to military might as a means of resolving conflicts. Conflicts should be interdicted before they occur or even escalate. Developing nations have become fertile grounds for global conflicts and in the present global system, according to Roskin and Berry, "you don't have to be a major power to have a major war."[10] Power should not be explained as the ability of "A" to cause "B" to do what "A" wishes by whatever means. A nation's military might should not determine "its overall power in international politics."[11] Power in the context of global peace and security should, again, emphasize the ability of nations, governments and their leaders to learn, understand, tolerate and respect other nations' cultures. This approach to global conflict allows nation-states to resolve their differences with mutual understanding, trust and respect for each other.

By not utilizing this minimum and priceless power, nations will continue to trample and overrun other nations and peace and security will then be attained at a very high cost. As Eric Nordinger noted, it is certain that the armies of nations have been known to exercise political influence in the global affairs. They have also been known as "symbols of state sovereignty and primary defenders against possible internal attack against the government."[12] On the other hand, nations have used their armies against other nations for provocations due to lack of understanding of other nations' cultures and value systems. Nations in the developing world have always been

associated with one conflict or the other, however, we must realize that war, even war within the developed world is not impossible nor could it remain impossible.[13] K. J. Holsti noted that power may be looked at from different angles. Power is a means, it may be based on resources, it may be a relationship and a process and power can be weighed ruthlessly.[14] If this is the case, this type of power should be carefully examined because the only power that may be useful for international peace and security is the power that will make nations understand each other better. It is appropriate to say that when nations and their leaders learn, understand and tolerate other nations' value systems autocratic governments seem to diminish. James Ray pointed out that in many developing nations the governmental powers are autocratic, struggles for control of government especially between ethnic groups are usually and unprecedentally violent.[15] Richard Mansbach made it clear that definitely, war should not be seen as a "Property of interaction among actors," and where characteristics of individual groups are less important. War should vehemently be viewed as anti peace and security and not to be used as a first resort to resolve conflicts.[16]

Many years ago, the League of Nations was seen as an important diplomatic mechanism, an organization which mediated in global affairs especially, when nations in conflicts want to resolve their problems. Today, nations and their leaders should endeavor to acquire and maintain another mechanism, "real power" or model that will demonstrate to them the abilities to learn, understand, tolerate and respect others and their value systems. When nations and their actors agree to apply this new model as an important "deck" for resolving conflicts, global peace and security will be achieved.

Hierarchy of Choice and Significance

In hierarchy of choice and significance, 77 students in two different classes were asked to hierarchically select or rank **culture, leadership, empathy** and **power** according to their importance in promoting peace and security in the global system. To enable them to make their choices, the students were given the material on "CLEP" to read and the variables were explained to them to make sure that they understood the intricacies of these to peace and security in the entangled Global Political System.

Table I (SPPS Program to Calculate Percentages)

TOPICS	# OF STUDENTS GROUP #1	# OF STUDENTS GROUP #1	# OF STUDENTS GROUP #2	# OF STUDENTS GROUP #2	% DIFFERENCE BETWEEN G1 & G2
CULTURE	8	30.7	10	32.2	1.5
LEADERSHIP	7	26.9	6	19.3	7.6
EMPATHY	5	19.2	7	22.5	3.3
POWER	5	19.2	8	25.8	6.6

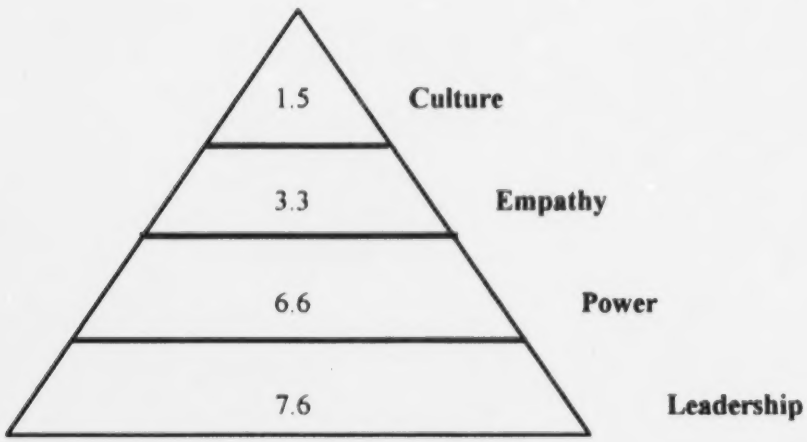
Using Table I to translate the groups' choices into percentages, 30.7% of students in Group #1 and 32.2% in Group #2 chose **culture** as first on the hierarchy. On **leadership**, 26.9% of the students in Group #1 and 19.3% in Group #2. As far as **empathy** is concerned, 19.2% of the students in Group #1 and 22.5% in Group #2 show high interest in this variable. As related to **power** 19.2% of the students in Group #1 and 25.8% in Group #2 felt that **power** is the highest.

The percentage difference between Groups 1 and 2 shows that **culture** with 1.5% ranks

very high among the two groups. **Leadership** at 7.6%, **power** at 6.6% and **empathy** at 3.3% follow their hierarchy of choice and significance to the students.

In conclusion, hierarchically, variables C+L+E+P alternates the formula to C+E+P+L = **Peace and Security** in the global system.

Fig. 2 Hierarchy of Choice and Significance



CLEP alternates to CEPL, where C = 1.5, E = 3.3, P = 6.6 and L = 7.6

To surmise the hierarchy of choice and significance, while the formula seemed to alter from **C + L+ E +P** to **C + E + P + L**, the students in making their choices realized the importance of these variables in helping the global community achieve peace and security. The students seem to agree that ignorance or lack of understanding of other cultures by nation-states and their actors always lead to misunderstanding and complex dialogue in global politics.

Although **empathy** does not seem to be a popular phenomenon associated with global

peace and security, however, the students were elated to recognize the importance of this variable because they understood that the key to the application or utility of culture and other variables to global peace and security is **empathy** or understanding of cultures. **Power** is a familiar phenomenon to the students. However, the hierarchy of choice and significance for these students show that they do not believe that **power** in the form of force and military might is always necessary in achieving global peace and security. Nation-states need good leaders because **leadership** is vital to the economic policy and determination, military, political and social choices they make. In hierarchy of choice the students were of the opinion that since leaders come and go, the key to global peace and security should not be on the type, quality, or character of the leaders but on the assumption that: nation-states, and whomever their leaders are, and in a reciprocal manner, should have the ability and sense of dignity to understand others, their cultures and their problems.

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